

# GUIDE TO HOLINESS.

---

For the Guide to Holiness.

## ON THE LAW OF PROVIDENCE.

PROVIDENCE is one thing; the *law* of Providence is another. Providence is God's arrangement of things and events in the world; the *law* of Providence is the rule of action which is contained in and which is developed from this providential arrangement.

2. Whatever exists must necessarily exist in connection with something else. And this is just as true of events which exist in time, as of things which exist in place. If God calls into existence certain things and events, and establishes them in their order, which, as a "God of order" he cannot fail to do, he necessarily gives to them their position, their relations, their rights, their influences. All these are theirs: and it is not easy to see how it can be otherwise; although we may properly make a distinction between things and events in some respects.

3. Take an illustration from things which have an animate existence. God has created a worm, and what follows? The fact of its creation involves the fact of a sphere of life. It follows, also, in connection with its existence and its sphere of existence, that it has its rights; rights which are unchangeable as immutable justice, and demand to be respected. Infinite holiness holds its ægis over this weak creature.—The traveller, who sees it crawling in the dust, is obliged to turn aside his foot. He who crushes it without a justifiable cause, violates the

moral order of things, and tramples on the eternal will of the Creator.

4. And it is thus with every thing. Things animate and things inanimate, things in space and things in time, things said and things done, all being and all action, in themselves and in their relations, in their rights and in their influences, form a part of the great system of the facts and arrangements of divine Providence. Man, and all the acts and all the sufferings of which he is the source and the subject, is placed in the midst of this great ocean; this great flux and reflux, like the endless sea, of other men, and other acts, and other sufferings, and is required to be in harmony with it. It is this *requisition*, this rule, existing under these circumstances, which constitutes the *providential law*; a law, operating from the external upon the internal; a law founded in infinite wisdom, just and inflexible in its requirements, just and inflexible in its retributions.

5. The law of Providence, although perhaps not so easily read and understood, is as just and inflexible in its requirements as the law of the Scriptures. If it is a law at all, it cannot be otherwise, because God, who speaks in Providence as well as in the Scriptures, cannot utter voices which in their principles and claims are discordant with each other. If he requires us in his written law to love our neighbor as ourselves, he has also arranged in such a manner the things and relations which constitute his providential law, as to make the same requisition. And it will be found true, under the operation of the divine Providence, that man will and must suffer just in proportion as he comes short of that divine law of love.

He has said, *Thou shalt not steal*. And he has also arranged his Providences in such a manner as to make the same requisition. That is to say, such are the institutions of property, and the relations and duties involved in those institutions, that no person can take the property of another unjustly, without violating the providential law, which has thrown its protection around property, and without suffering a heavy punishment, even in the present life.

Again, God has said, *Thou shalt not bear false witness*. The providential law, which protects character as well as property, makes the same requisition. He who utters a calumny, he who says an untruth against his neighbor under any circumstances or in any degree, violates those providential arrangements which recognize and confirm the value of character. He does a wrong, and in doing a wrong he exposes himself to punishment. The providential law, which he has injured, in holding him up to the contempt of others, and in completing his own

sense of inward degradation and condemnation, exacts from him a just and fearful retribution.

And again, He has said, *Thou shalt not commit adultery*. The institutions and arrangements of domestic life, particularly the marriage institution, is not more distinctly approved and protected by God's written word, than it is by the word of his authoritative but unwritten Providence. Such are the arrangements of Providence, that he who violates the laws of domestic life is smitten, punished, and degraded by the *things that are*. The law of Providence, always present and always operative, sustains the written law.

And again, God has established and recognized civil government.—Although we may well admit that such government is imperfectly administered, it is evidently, as a general thing, approved and authorized by Him. It is a part of his providential arrangements; and the duty of obedience to magistrates, so long as they keep within the line of divine authority, is dictated by his Providences no less than by his Word. The providential and the written law coincide here, as they do in other cases. And he, who breaks the latter, will find himself punished in the former.

One instance more; God has established his church and his ordinances, as a means of enlightening men. They are adapted with great wisdom to the powers of the human mind, to the fact of its gradual developement, to man's fallen condition, and to the great object of his renewal, elevation, and holiness. They are not more a part of his positive and dictated, than of his providential arrangements. They are his chosen means, sanctioned by both forms of appointment, of communicating light; and he, who turns from them, he who disregards or rejects them, cannot fail to suffer.

6. In order the more fully to understand the law of Providence, one or two remarks remain to be made. And one is, that the law of Providence is *limited to the present moment*. The Providences of God are perpetual, but they are perpetual by *succession*. Consequently the *law* of Providence, considered in its personal applications, is limited to the *present time*.

No two distinct periods of time present precisely the same state of things and the same relations of things; no more than the great ocean, in two successive periods, ever did, or ever will present precisely the same position and the same movement of its countless waves. The Providences of the past, illimitable in their range and infinitely diversified in their aspects, have departed with the past, which has ceased to have an existence. The future has not come. The law, therefore, is to be found in what now is.



For instance, the institution of property is a *present* institution. If God in his Providences, by physical changes in the earth or in other ways, should do away with that institution, both the written law against theft and the providential law would be practically annulled, because there can be no theft where there is no property. The law of Providence, therefore, is to be found in the Providences, that is to say, in the arrangements of things and events which *now exist*.

7. This leads to the remark, that the law of Providence is, to some extent, an interpreter of the written law. What has just been said is an illustration. If the Providences of God, in some millennial period of the church, should supersede the institution of property, the written laws, which have relation to the rights of property, would cease of course. And again, God requires us to obey governments; but if the time should come, when the divine law shall be so written on all hearts as to supersede human governments, we should necessarily be released from obligation to obey that which has ceased to exist.

In view of this subject, a number of practical remarks will now be made.

1. And one is, that it is an important part of Christian duty to study God's will in his Providences. We neither know how to act, nor how to feel, without a regard to them. This remark is so obvious in relation to action, that we shall not delay upon it. It is hardly less obvious in relation to feeling. For instance, a near friend dies, perhaps a child or brother. This is an *event in Providence*. The feeling appropriate to it is SORROW; but, when we consider, that, being an event in Providence, it is an event ordered in divine wisdom, the appropriate feeling is not only sorrow, but is sorrow mingled with entire acquiescence and patience. The law of Providence requires this modification of the feeling as strictly and as truly as the written law, so that we may lay it down as a principle, that the law of Providence must regulate, to a considerable extent, not only our outward acts, but our affections. It is Providence which places before us the objects we must love; and what is more, it indicates the degree of our love, and the ways of its manifestation. And on the other hand, the same Providence indicates to us the objects which should excite our disapprobation, and also the degree and manner of our disapprobation.

2. Another remark is this. If we are in full harmony with Providence, we walk in all things humbly and softly, neither too slow nor too fast. The light, which is imparted to us, is given moment by moment. And it is the true light, if our souls are so far renovated into the nature of Christ as to be in a disposition to receive it. It teaches us not only to work for God; but what is hardly less important, to



work with God;—that is to say, in harmony with his own wise and benevolent plans.

3. Again, in acting in accordance with Providence, we do good without doing evil. No matter how desirable a thing may appear to be to us, if the law of Providence stands in our way, it cannot be done. There is, in such a case, what is called a *moral* indistinction from a physical impossibility, because the thing cannot be done without violating other obligations. Therefore, we are to do the good which we are *called to do*, in other words, we are to do the good which Providence allows and requires us to do; and then, and then only, we do good without doing evil. It is desirable, that those who aim at the highest results in religion, should keep this in mind.

Other remarks on this subject may be made at some future time.

A. K.

---

For the Guide to Holiness.

## CHRISTIAN HOLINESS—HOW ATTAINED.

HAVING noticed *the time when* Christian holiness may be attained, I proceed, in this article, to illustrate the *manner how* it is received.—

1. It should be preceded by a firm belief in its attainableness in this life. Without this, no special efforts of faith and prayer will be likely to be put forth for its reception. 2. Christian holiness should be immediately preceded by the most prayerful self-examination, and unfeigned repentance. This repentance is not in view of actual and condemning sin, for this is all freely pardoned at regeneration, so that “there is, therefore, now no condemnation.” Nor is it a mere legal repentance, such as children and malefactors manifest when they relent, simply in view of impending punishment, and not in view of wrong doing, or sin. But it is a repentance in view of a discovered unrighteousness, and original infection, still remaining in the soul. To illustrate the nature of this repentance, the original word—as used in the New Testament—is *metanoia*, meaning, literally, *after-knowledge*, which word is also derived from *metaneco*, signifying, *to perceive afterwards—to have an after view*. A change of mind or purpose, is also a *secondary* meaning, from the fact, that *to perceive afterwards*, seems to imply such a change. Hence, it is clear that repentance is not merely a change of purpose, as some say, but it is *after-knowledge* of the depravity and wickedness of

one's own heart and life, implying godly sorrow and loathing for sin, not in view of its punishment, but its intrinsic hatefulness, and accompanied by a sincere purpose of reformation. Hence, the repentance necessary to be exercised by one seeking Christian holiness, implies, 1. A powerful illumination of the soul by the Holy Ghost and the Scriptures, whereby its uncleansed "filthiness of the flesh and spirit" is exposed, its utter moral impotency discovered, and its total unworthiness revealed. 2. A holy loathing of this inward, though uncondemning "unrighteousness," and original virus. 3. A firm purpose to "perfect holiness," and seek for full redemption in the blood of the Lamb. This gospel repentance is not a mere spasmodical volition, capable of being exercised at any moment, but it is the result of the deep searchings of the Holy Ghost, revealing more fully to the conscience and understanding the soul's hereditary depravity, waking up the whole inner man to the heinous atrocity and vileness of all its past sins, and profoundly penetrating it with a most pungent sorrow and abhorrence of them. To say that this state of mind can be self-produced, is preposterous. It is the work of the Holy Spirit in the soul, producing "groanings which cannot be uttered." All this, too, is necessary to induce a lively consciousness of indwelling infirmities, uneradicated stains, the unbroken dominion of sin, and create a deep sense of the need of entire sanctification. Without such a repentance, or after-knowledge of one's own heart, a person will not be very likely to realize the want, nor seek the attainment of Christian holiness. Close self-examination, prayer, and reading the Scriptures, are also great helps to induce such a desirable frame of mind. 3. Christian holiness must likewise be preceded by a longing desire for its reception. Said the blessed Savior, "Blessed are they that hunger and thirst after righteousness." This intense hungering and thirsting, are essential pre-requisites of entire sanctification. They lead to a more importunate seeking after God. The language of such a panting and longing soul is—

"I thirst, thou wounded Lamb of God,  
To wash me in thy cleansing blood ;  
To dwell within thy wounds ; then pain  
Is sweet, and life or death is gain."

This powerful appetite, begotten of the Holy Ghost, and sharpened to great intensity, prepares the soul to feast on Christ with a greater relish, to renounce all foreign help, and to understand, and practically illustrate, the deep and heavenly meaning of that Scripture, which

saith, "the kingdom of heaven suffereth violence, and the violent take it by force."

4. At this point, Christian holiness is always received by simple faith in Christ. But what is faith? (1.) Faith, in general, is confidence in the veracity of another, or reliance upon the truth of a promise. (2.) Historical faith, is an intellectual assent to the truths of divine revelation. But it is a bare assent, a speculative and inoperative belief. Such a faith is devoid of spiritual life, because unproductive of good works—as "faith without works is dead." Fallen angels, and wicked men, have this faith, and sometimes tremble. (3.) Temporary faith includes, not only an intellectual assent to the truths of Scripture, but also an approbation of them, arising in view of the gratification or promotion of some worldly and selfish end. This kind of faith is illustrated by our Savior in the parable of the sower. It hears the word gladly, receives it joyfully, but having no root, when tribulation ariseth for the Word's sake, it is offended, and withers away. Such a faith is common during great religious excitements. Nor is it strange: for it is said every thing floats in a freshet. (4.) The faith of miracles, is a firm reliance upon the truth of a promise concerning any supernatural act, which, if the act be performed by us, is called active miraculous faith; if upon us, passive miraculous faith. An illustration of the former, is seen in the case of the apostle Paul, when he said, "and though I have all faith, so that I could remove mountains." 1 Cor., 13: 2. An instance of the latter, is seen in the lame man at Lystra, who "heard Paul speak, . . . and had faith to be healed." Acts 14: 9. (5.) But gospel or saving faith, not only cordially embraces and approves the whole truth of Scripture, but it is an implicit reliance on Christ alone, for present and eternal salvation. It receives him in all his offices, as a king to govern, a prophet to instruct, and a priest to atone; and renouncing all other aid, trusts alone in his blood and righteousness, whereby the soul reckons itself dead indeed unto sin, but alive unto God. It is sometimes said, that *faith is taking God at his word*. Says that holy man, Richard Cecil, "I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, 'My dear, you have some pretty beads there.' 'Yes, papa!' 'And you seem to be vastly pleased with them.' 'Yes, papa!' 'Well, now throw them behind the fire.' The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never



one's own heart and life, implying godly sorrow and loathing for sin, not in view of its punishment, but its intrinsic hatefulness, and accompanied by a sincere purpose of reformation. Hence, the repentance necessary to be exercised by one seeking Christian holiness, implies, 1. A powerful illumination of the soul by the Holy Ghost and the Scriptures, whereby its uncleansed "filthiness of the flesh and spirit" is exposed, its utter moral impotency discovered, and its total unworthiness revealed. 2. A holy loathing of this inward, though uncondemning "unrighteousness," and original virus. 3. A firm purpose to "perfect holiness," and seek for full redemption in the blood of the Lamb. This gospel repentance is not a mere spasmodical volition, capable of being exercised at any moment, but it is the result of the deep searchings of the Holy Ghost, revealing more fully to the conscience and understanding the soul's hereditary depravity, waking up the whole inner man to the heinous atrocity and vileness of all its past sins, and profoundly penetrating it with a most pungent sorrow and abhorrence of them. To say that this state of mind can be self-produced, is preposterous. It is the work of the Holy Spirit in the soul, producing "groanings which cannot be uttered." All this, too, is necessary to induce a lively consciousness of indwelling infirmities, uneradicated stains, the unbroken dominion of sin, and create a deep sense of the need of entire sanctification. Without such a repentance, or after-knowledge of one's own heart, a person will not be very likely to realize the want, nor seek the attainment of Christian holiness. Close self-examination, prayer, and reading the Scriptures, are also great helps to induce such a desirable frame of mind. 3. Christian holiness must likewise be preceded by a longing desire for its reception. Said the blessed Savior, "Blessed are they that hunger and thirst after righteousness." This intense hungering and thirsting, are essential pre-requisites of entire sanctification. They lead to a more importunate seeking after God. The language of such a panting and longing soul is—

"I thirst, thou wounded Lamb of God,  
To wash me in thy cleansing blood ;  
To dwell within thy wounds ; then pain  
Is sweet, and life or death is gain."

This powerful appetite, begotten of the Holy Ghost, and sharpened to great intensity, prepares the soul to feast on Christ with a greater relish, to renounce all foreign help, and to understand, and practically illustrate, the deep and heavenly meaning of that Scripture, which

saith, "the kingdom of heaven suffereth violence, and the violent take it by force."

4. At this point, Christian holiness is always received by simple faith in Christ. But what is faith? (1.) Faith, in general, is confidence in the veracity of another, or reliance upon the truth of a promise. (2.) Historical faith, is an intellectual assent to the truths of divine revelation. But it is a bare assent, a speculative and inoperative belief. Such a faith is devoid of spiritual life, because unproductive of good works—as "faith without works is dead." Fallen angels, and wicked men, have this faith, and sometimes tremble. (3.) Temporary faith includes, not only an intellectual assent to the truths of Scripture, but also an approbation of them, arising in view of the gratification or promotion of some worldly and selfish end. This kind of faith is illustrated by our Savior in the parable of the sower. It hears the word gladly, receives it joyfully, but having no root, when tribulation ariseth for the Word's sake, it is offended, and withers away. Such a faith is common during great religious excitements. Nor is it strange; for it is said every thing floats in a freshet. (4.) The faith of miracles, is a firm reliance upon the truth of a promise concerning any supernatural act, which, if the act be performed by us, is called active miraculous faith; if upon us, passive miraculous faith. An illustration of the former, is seen in the case of the apostle Paul, when he said, "and though I have all faith, so that I could remove mountains." 1 Cor., 13: 2. An instance of the latter, is seen in the lame man at Lystra, who "heard Paul speak, . . . and had faith to be healed." Acts 14: 9. (5.) But gospel or saving faith, not only cordially embraces and approves the whole truth of Scripture, but it is an implicit *reliance* on Christ alone, for present and eternal salvation. It receives him in all his offices, as a king to govern, a prophet to instruct, and a priest to atone; and renouncing all other aid, trusts alone in his blood and righteousness, whereby the soul reckons itself dead indeed unto sin, but alive unto God. It is sometimes said, that *faith is taking God at his word*. Says that holy man, Richard Cecil, "I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, 'My dear, you have some pretty beads there.' 'Yes, papa!' 'And you seem to be vastly pleased with them.' 'Yes, papa.' 'Well, now throw them behind the fire.' The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never

told you to do any thing which I did not think would be for your good.' She looked at me a few moments longer, and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'there let them lie; you shall hear more about them another time; but say no more about them now.' Some days after, I bought her a box full of large beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her. She burst into tears with ecstasy. 'Those, my child,' said I, 'are yours, because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what faith is. I did all this to teach you the meaning of faith. You threw your beads away when I bade you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe every thing that he says in his word. Whether you understand it or not, have faith in him, that he means your good.' " See Upham's *Life of Faith*, p. 29. But how is the faith that sanctifies, obtained? (1.) It is produced by the Holy Ghost. It is a saving, illuminating, and relying grace, wrought in the soul by the Holy Spirit, whereby we powerfully and effectually lay hold on Christ, and appropriate the merit of his death to our souls. In this sense, it is the gift of God. Hence the disciples prayed, "Lord, increase our faith." Also, St. Paul calls it, "the faith of the operation (or *energeias*, *energy*, or *inworking*) of God." Col. 2: 12. But the exercise of this grace is our own act. Hence the exhortation, "Believe on the Lord Jesus Christ." (2.) This faith is instrumentally produced by the precious promises and declarations of God in his word. In a very similar way, natural faith among men is induced. A person of veracity, relates to us the current news of the day, the arrival of a vessel, the result of a battle, or the returns of an election. We listen and believe, without a doubt, because the truth of the story is possible, and the veracity of him who relates it, unquestionable. So persuaded are we of the truth of what we thus hear, that we relate it with confidence to others. Hence, natural faith cometh by hearing. So God has recorded in his word, "exceedingly great and precious promises," challenging our faith, in view of the undoubted veracity, and eternal faithfulness of him who cannot lie. Consequently, St. Paul says in his epistle to the Romans, "faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17. Hence the necessity of consulting the Scriptures, and eating the blessed promises. It is well to collect all those which relate to Christian holiness, entire sanctification, or perfect



love; put them into a little book, read them over in deep humiliation and child-like confidence, on your bended knees before an omnipotent God, appropriate them to your own soul, meet the precious Savior in them, plead their present and glorious fulfilment in his all-prevailing name, and there rely and settle down into a calm and patient waiting for the victory. At this point, all the promises, and especially those or that one that has been fixed in the mind more powerfully, begin to glow as if set on fire, being suddenly illuminated by the Holy Ghost, and shine forth in legible and captivating reflection, revealing an undiscovered depth and richness, and eternity of meaning, unfolding the abounding riches of Christ crucified, coming from Edom, with dyed garments from Bozrah, and induce in the soul a victorious persuasion of the truth, a faith that sweetly relies on the blood and righteousness of the Redeemer alone, works by love, purifies the heart, and overcomes the world.

“Faith, mighty faith, the promise sees,  
And looks to that alone;  
Laughs at impossibilities,  
And cries, ‘It shall be done.’”

3. This sanctifying faith implies fervent and effectual prayer; prayer that is *importunate*, and that availeth much, being offered in the spirit of entire consecration, and in humble dependence on Christ. This *importunity of prayer* is an essential fruit of faith. We may learn a valuable lesson on this point, in the 9th chapter of St. Luke's Gospel. Said the disciples, “Lord, teach us to pray.” Then the Savior, after repeating for their imitation, so far as it regards brevity and sentiment, his own inimitable and sententious prayer, illustrates to them the great *importunity* with which they should pray. He represents one of his disciples as going to a friend at midnight, and asking for “three loaves.” But the friend says, “Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.” Now, says Christ, “Though he will not rise and give him, because he is his friend, yet because of his *importunity*, he will rise and give him as many as he needeth. And I say unto you, ‘Ask (*aiteite, urge, demand*—see *Robinson's Lex.*, p. 21) and it shall be given you; seek, (*zeteite, strive after with earnestness and anxiety*—see *Robinson's Lexicon*, p. 353,) and ye shall find; knock, and it shall be opened unto you.’” Luke 11: 9. As in this illustration of our Savior, the claims of friendship would not avail to procure “three loaves at midnight,” but *importunity* was necessary, so he who would be cleansed from all “un-

righteousness," must ask for it, not indifferently and with mere "lip service," but *importunately*, with a holy urgency, like wrestling Jacob, and prevailing Israel. He who would be fully sanctified, must pray "in the Holy Ghost," having his infirmities aided by the powerful intercessions and unutterable groanings of his great High Priest. True faith implies and requires this spiritual fervency, not manifested by physical contortions, but by a powerful and victorious laying hold of the hem of Christ's garment. It cries,

"Depend on him, thou canst not fail;  
Make all thy wants and wishes known;  
Fear not; his merits must prevail;  
Ask but in faith, it shall be done."

### SIMPLE FAITH.

"Be not afraid, only believe."—MARK V.: 36.

THE difficulties of religion are not in the understanding. The first problem, salvation by faith alone, is the simplest proposition that was ever placed before the mind of man. It reminds me of a pretty illustration of the childlike simplicity of a Christian's faith, which I once heard in the sermon of a French preacher, Adolphe Monod.

Two children were standing at evening on the summit of a hill, watching the setting sun as it seemed slowly to roll along the bright horizon. "What a way," said the elder, "the sun has moved since we saw it coming from behind that tree!" "And yet you remember," said the young boy, "we learned in this morning's lesson with our father that the sun never moves at all." "I know we did," replied the first, "but I do not believe it, because I see it is not so. I saw the sun rise there this morning, and I see it sit there to-night. How can a thing get all that distance without moving? You know very well that if we did not move we should always remain just where we are upon the hill." "But our father," said the other, "our father told us it is the earth that moves." "That is impossible, too," replied the elder, for you see it does not move: I am standing upon it now, and so are you, and it does not stir; how can you pretend to think it moves, while all the time it stands quietly under our feet?" "I see all that as plain as you do," rejoined the younger; "I feel the ground quite still under my feet. I see the sun rise on that

side, and set on this side of the heavens. I don't know how it can be—it seems impossible—but our father says it, and therefore it is so.”

These simple ones might divide mankind between them, and carry the banner of their parties through the world from first to last, from the gates of Paradise to the judgment seat; there never has been, and there never will be any other division, but they that take, and they that will not take their Father's word. Every page of the bible is a declaration of this truth; every page of human history is a manifestation of it; every page in our own life and conversation is a perpetual confirmation of it. The believing and the unbelieving, the righteous and the wicked, the happy and the miserable, the saved and the lost, the justified and the condemned, the dead and the living—we may take the Scripture definition of the two parties under what terms we please, explain them, descant upon them, write volumes on volumes to elucidate or to confound them, it comes to the one simple description at last—they that do, and they that do not, take their Father's word. Can the youngest amongst us, the most ignorant, the most foolish, pretend to say, We do not understand it, we do not know what is meant by faith? We are not sure if we have faith enough, if we have right faith, or wrong faith, or any faith at all, as if it were some strange mysterious thing? Let us never forget the simplicity of faith; it is the confidence which a little child puts in his father's word. And let us remember, too, that our eternal destiny hinges on our believing or not believing; for it is declared by him who cannot lie, “He that believeth not shall be damned.”

For the Guide to Holiness.

## NECESSITY OF SELF-EXAMINATION.

ONE may rejoice, and he may flatter himself that it is spiritual joy. But let him examine himself. How often are we deceived here? A pastor once met an individual who gave no evidence in his conduct that he was a child of God, who yet was, as he said, “indulging a hope,” because he so often had a sweet peace, an abounding joy. But a few questions brought out the fact, that this joy, this peace, sprung entirely from success in worldly business! This is no solitary instance. Christian! have you never felt a grateful flow of spirits, for which you have thanked God as if for the rich consolation of religion, when a



moment's reflection would have taught you that it arose from the previous reception of some cheering intelligence ! Did I say, "Have you ?" Indeed, who has not ? Who that reflects does not know that all joy is not the joy of God ? Yet an error here may be followed by fearful consequences.

From want of self-examination the Christian often suffers extremely. His bodily infirmities press upon him, and he is weighed down, or he is in heaviness through manifold temptations, and the father of lies tells him, "It is because you have been unfaithful," and this sinks him lower. Or the Christian really has stepped aside, and advertantly or inadvertantly done wrong, and the adversary magnifies that wrong, so as, if possible, to hide with this as with a shield, the Savior from the face of the transgressor. In such cases the Christian needs to know what he has done, why he is cast down, and the simple examination is frequently sufficient to dispel the clouds and cause his soul again to rejoice. The writer can remember seasons when some faint, indefinite accusation of the great accuser has marred his peace for weeks, and then, simply confronting the foe to the face, has caused him to fly. Why was it not done before ?

At other times the Christian does in reality go astray. Little by little, usually, he leaves the narrow path. He neglects, it may be, the will of God in one particular thing, while in all else he is purposing to be faithful. But this neglect may be the beginning of eternal death. Here self-examination is still more necessary than in the previous case. Then he was more safe than he supposed, and the thought that he was not safe, robbed him of comfort. Here he is really in danger, and the more so because he may not be sufficiently aware of it. That he may return to the haven of safety, he must know his precise situation. The mariner, who has been tossed by the tempest, does not feel secure, until he is able to take an observation. To proceed safely, he must know his exact latitude and longitude. Otherwise, how great the danger that he will be shipwrecked ?

It is a sad thought that there are some Christians who seldom take definite reckonings. They sail by guess. Is it a wonder if they are frequently among the shoals and breakers, or worse, dashing on the rocks ? We must know the precise bearings of the celestial port, and keep every sail trimmed accordingly. We have a chart in which every quicksand, shoal, and sunken rock is marked, and by this it is absolutely necessary that we examine our course. Our cargo is too precious for us to run any unnecessary risk. If they must be on the alert, who have committed to their charge a little gold and silver, which, if safely landed, may, like the golden fleece, prove a source only of strife and

misery, how much more must he be who bears to heaven or hell an immortal soul! "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

Aug., 1847.

T. H. M.

For the Guide to Holiness.

## THE GUIDE.

THE Bible is the book of books. It is the volume of God's inspiration. It is a book above all others the most precious. It is a divine treasury. In it are "the words of eternal life." The will of God concerning us from beginning to end is there clearly revealed. "It is his will even our sanctification," that we should "perfect holiness in his fear." Let us make it our never-failing directory. It will guide us safely in the way of holiness, and conduct us by faith to the rest and fruition of heaven.

Next to it let us esteem the Guide to Holiness. The Bible will, indeed, direct us to the King's highway of holiness, and in the road that leads us to the Lamb, but the Guide will throw additional light along our pathway. Here we may read of the spiritual deliverances of Christian believers—the experience of those who have been sanctified through the blood of the atonement—here too we have many helps and encouragements to "serve the Lord with a perfect heart and a willing mind." It is one of the choicest treasures of the age. It both points to and leads in the way of holiness. It draws its doctrines from the Bible. Its most salutary lessons are based upon the truths of God's word. Its admonitions, precepts, principles, promises, are all in delightful union with the Bible teachings. I peruse its pages with emotions of pleasure, and reap lasting benefit from its illuminations. It teems with holy influences. Thousands with myself have read it to edification. We received the evidence of sanctifying grace one Sabbath evening, while pouring o'er its hallowed pages. Here we find the witnesses of perfect love coinciding with our own sentiments and experience. I love the subject of Christian holiness. There is in it a divine beauty, and a sacred consolation is found in the enjoyment of this glorious treasure.

The Guide is an invaluable work, pouring floods of light upon the world through the church. It is disseminating far and wide the cheering and holy doctrines of the cross of Christ. It, in



conjunction with the Bible, points the Christian to his high privilege. A free and a full salvation is here proclaimed. It publishes "good tidings of great joy," which we pray may be sanctified to many people. It lifts up a high and holy standard. It opens before us, in the economy of grace, a bounteous feast spread by the rich and beneficent hand of heaven. It conducts, in its teachings, to fountains of living pleasure, and in its devout meditations, we are oft led forth "into green pastures and by still waters."

Here is the holy ground. Its very title-page tells us it is a work of high importance to Christians on "the deep things of God." It does not presume to teach us where or how we may obtain riches of this world. It directs us where we may find the true riches—an abiding treasure forever. It affects not to direct us in our aspirations after the gay and visionary pleasures of life. It deigns not to throw around us the glittering and evanescent charms of earthly emoluments. It teaches us where we may obtain riches more than earth can grant, and pleasures lasting as the mind. The Guide purports not to assist those who are panting after the unsatisfying honors of this world; but it shows the Christian believer the immortal honor that descendeth from God.

I love the Guide. Its monthly messages are cheering and full of comfort to the pilgrim wanderer. There is no other visitant of the day I hail with greater joy. To such as are seeking to enter into the rest of faith, I know of no periodical of more blessed and happy design. Here we have the experiences of those who have believed and have been made perfect in love. What a unity of sentiment, of love, of effort, of kindred enjoyment! Here Christians of every order meet joyfully together, cheered

" With the Redeemer's welcome voice,  
Which sheds heavenly peace around."

Here upon the broad platform of a full and glorious salvation we meet to talk of all His goodness, and magnify His name together.

The Guide aims not to conduct the votaries of science into the deep intricacies and wonders of the universe, upon which the philosophers of past ages have dwelt with unabating ardor and untiring zeal: it labors not to augment the unwarranted pleasures of the sensualist, or to throw around the conqueror — the military chieftain the perishing laurels of renown or the fading flowers of earthly immortality. Verily no! It has higher objects of pursuit, and nobler themes for contemplation, and more hallowed sources of pleasure and enjoyment, to which it points and leads the way. It aims to lead the weary and heavy laden where they



may find rest unto their souls, to present believers "perfect in Christ Jesus," and to point the sanctified to the mansions prepared for them among "the spirits of just men made perfect" in heaven. Glorious object! "A work upon which angels look with growing interest! An object which the Son of God left the glories of heaven to accomplish!" May heaven's best blessings rest upon such efforts for the good of souls, the sanctification of believers, and the diffusion of Scriptural holiness throughout Christendom.

This is a subject of incalculable importance to every immortal soul. Dear reader, it demands your first attention, your most ardent prayers, and your unwearied labor. "Labor, therefore, to enter into this rest" of faith—to "perfect holiness in the fear of God."

Read your Bible attentively, peruse your Guide once more. Note the language of the former—"Sanctify them"—"sanctify you wholly"—"preserve you blameless." How devout its ejaculations! how holy its teachings! how complete its salvation! Read the latter yet again. Then you will be ready to exclaim, "Blessed chapter! What food to my soul! I see by faith the blessedness of a free and full salvation! I believe the blessed truths! I will with these encouraging counsels lay hold on eternal life! I desire to be cleansed from all unrighteousness."

Lay hold, then, Christian reader, upon the proffered mercy. Improve every help, seek the divine guidance, go to that devout directory. Read the Guide in conjunction with the Bible, and then with confidence ask the fullness of grace, and with assurance claim a present Savior now. The believer need but ask and he receives; he needs but open his mouth and it is filled. He drinks and drinks again; his cup runneth over! How blessed a fountain of life and joy! Its waters are overflowing full! There is

"Enough for each, enough for all,  
Enough forevermore!"

Thy soul swells with rapture and praise! The work is done.  
"Go in peace and sin no more!"

Brethren, move steadily forward with the Guide; fill it with "holiness to the Lord:" enforce entire sanctification: press believers up to their inestimable privileges; tell Christians every where of a Savior from all sin: bring forth your strong reasons in defence of present holiness; present every incentive; urge to every Christian duty; exhort to faith and good works; pray for universal sanctification, and it will open the way for such a reformation as the world never saw! May the whole Christian

church arise and shine, their light being come and the glory of God having arisen upon them in augmented splendor. The Lord establish the work of your hands upon you, bless all your commendable efforts for the general good, and may all your labors tell well upon the future destinies of undying souls!

Yours in best of bonds,

URBANO, O., 1847.

I. N. K.

For the Guide to Holiness.

## PRAYER.

"Ask and it shall be given unto you ;

Seek and ye shall find ;

Knock and it shall be opened unto you.

For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened." Matt. vii : 7, 8.

FROM what we experience and what we see, we are bound to conclude that all is not prayer that is so called. It cannot be that we always truly pray when we repeat our petitions at the throne of grace ; nor even when we seem to ourselves and to others to be never so fervent ; otherwise we should verify the truth of the above Scripture daily. Are we not forced to the inference, then, that the *nature* of true prayer is not always apprehended, nor its *spirit* always enjoyed ? In this way only can we account for so frequent an absence of its *power*.

Why should not the sincere petitioner receive an answer to every request he makes known to God ? seeing that he is encouraged by repeated assurances and promises to expect this. *Ask and ye shall receive. Every one that asketh receiveth. And whatsoever ye shall ask in my name that will I do. If ye shall ask any thing in my name I will do it. Whatsoever ye shall ask the Father in my name he will give it you. Ask and ye shall receive, that your joy may be full.* For want of a satisfactory answer to this question, many a sincere soul has been perplexed and disheartened ; while not a few others have consoled themselves with the intimation of St. James in another case, "Ye ask and receive not, because ye ask amiss ;" and these, conceiving it unlikely that they will ever ask *aright* except by mere chance, sink into a supineness that proves an effectual barrier to a growth in grace. Unbelief has supplanted the confidence of first love ; they have ceased to expect an *answer* to prayer, and the closet, which, as furnishing in its communion with God, a foretaste of heaven's delights, should be sought with avidity, begins to

be loathed ; and secret prayer, if not wholly neglected, is but formally attended to, merely to quiet the clamorous upbraidings of conscience.

The spirit of prayer is a spirit of faith. True prayer must, therefore, imply a distrust of self and an entire confidence in God's wisdom, goodness, and ability. The essential ingredients of genuine prayer are, we think,

1. A feeling of want or need ;
2. A strong and present desire ;
3. A firm reliance on the ability and willingness of God to bestow ;
4. A conscious willingness to receive, when, where, in what manner, and in the degree it may please God to grant ;
5. An intention to use all the means in our power to secure the good sought ;
6. A resolute purpose to pursue that good, that is, to aim at it and labor after it even until death, should it be withheld, against all opposing influences, patiently confiding in the faithfulness of God.

These are the characteristics of true prayer ; this is the prayer of faith that ever prevails ; there is no mixture of distrust, and there is no lack of fulfilment ; God's word is pledged and "faithful is he that has promised, who also will do it." Now we would invite the reader to recur to the Scripture placed at the head of this article, and compare the above six constituents of prayer with the three sentences of that passage. It is proper here to observe that we do not regard these three sentences as synonymous, or as duplicates of each other, but as indicating each a different idea, neither of which alone is sufficient, but all three are essential to successful prayer. This we hope to make clear, as we cannot doubt, if rightly apprehended, it will do much to impress the petitioner with the real nature of true prayer.

The suppliant approaches the mercy seat and "asks," and if he possess the state of mind comprehended in the first four of the before mentioned constituents of prayer—an indispensable prerequisite indeed—he "receives," he *must* "receive," for God's word is pledged ; he must "receive" *in every instance* ; "*for every one that asketh, receiveth.*"

But we must here note that the order of God is usually to act through, or in conjunction with human instrumentalities. Hence the object desired and for which the petition was made, is not bestowed *instantly* and *in full*, not commonly at least, though the prayer is virtually, yea, and *really* answered, by granting permission, right, license to possess, enjoy, and use the blessing "*asked* ;"



and by granting also grace effectually now to "seek" it and benefit by it. *Ask and ye shall receive.*

At this very point the second precept, "seek and ye shall find," is applicable; not to *strengthen* the former, but as an indispensable *addition*. If the petition stops here, having received these promises," and "obtained favor of God," he "receives the grace of God in vain." Denying that God has heard his request and answered his prayer, he dishonors him; nay, "he that believeth not God hath made him a liar."

His duty, then, plainly is, to give glory to God with strong faith, and go on at once "seeking" or exercising himself unto those things, which, *asking*, he has *received* grace to enjoy; which corresponds to our fifth constituent of prayer: *Seek and ye shall find.*

The third precept in the passage at the head of this article, viz: *Knock and it shall be opened unto you*, meets every case not already covered by the two former precepts. In using the grace we have *asked* and *received*; in the prosecution of our duty in *seeking* to lay hold of the benefits which God has bestowed at our request; in exercising the talents we have received grace to put forth, obstacles will sometimes arise which may seem almost insurmountable; serious impediments will oppose our progress and for a time prevent the accomplishment of our most laudable purposes; then we must *knock*, that is, we must resolutely, and with an unwavering confidence in God to succeed our endeavors, put forth an effort to remove the obstacle, to demolish the barrier, to stem the opposition, to overcome the difficulty, not doubting that the *door will be opened*; which corresponds to our sixth constituent of prayer: *Knock and it shall be opened unto you.*

Finally, we are not to be impatient or disconcerted if the answer to our petition is not at once made obvious to our senses, or our feelings. We should ever remember that the eternally faithful, unchangeable God has said, "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened," and this should be the best evidence possible that we do receive. And if we do not instantly come into possession of the benefit we ask, it is because in the nature of things it requires time to *seek* it, and perchance obstacles have to be removed before it can be enjoyed. Let us not use vain repetitions then; but having *asked* let us now *seek*, and, as occasion requires, *knock*, and let us continue so to do.

W. P. L.

Tarrytown, Sept., 1847.

## MINISTERS SHOULD BE HOLY.

AMONG the important qualifications for the Christian ministry, *personal holiness* is not the least. There is, perhaps little danger, as a general thing, among evangelical churches, of any but holy men engaging in this awfully responsible work! The danger chiefly lies in the fact, that there is a *possibility*, to say the least, that with the bread of life in their hands, ministers may become like other men. It would seem that there could be no danger of *backsliding*, while engaged in the *very exercises* of religion. But we are of the opinion, an opinion formed after many years observation, that there are as many backsliders in proportion to their numbers, among ministers of the gospel, as among other Christians. The danger, it is believed, on the whole, is on the side of the clergy. While it is true, that others are embarrassed, more or less with worldly cares, it is also true, that the holy profession is in danger from that very profession! All intelligent Christians are aware, that they must be on their guard against every besetment in order to retain their piety—that they must attend faithfully to the duties of religion, or they will suffer loss. But the *duties* of religion constitute the minister's calling in life—his profession obliges him to preach and pray, just as the calling of the farmer obliges him to cultivate the soil. He gets his bread by his prayers and sermons. And as no subject can compare in sublimity and glory with the gospel of Christ—as there is no subject so animating in its nature—none that makes such an appeal to the feelings—so there is no profession in which a man may so imperceptibly fall away, as that of divinity!

Some may have supposed that no minister can preach a good sermon without the immediate influence and assistance of the Holy Spirit; but it is not so. Ministers who have been in the work for years, and who were holy when they commenced, may preach the truth, and preach it with animation and feeling, without any experimental religion—they may be instrumental in the awakening and conversion of sinners, and may edify and comfort the people of God, and have no heart religion! This may be the “strong meat,” but it is not true doctrine! Let not, therefore, any minister suppose, because he can preach and pray with liberty and power, or because the people may be deeply affected under his ministry, that that is sufficient evidence of his own acceptance with God! God may bless his truth for the sake of truth itself! Our passport to the skies will not consist in having prophesied in the name of



Christ, nor in having worked wonders through that name, but in having the moral image of our adorable Master stamped upon our souls.

Our calling often kindles up our feelings, and we pray and preach and perform other religious duties as a matter of course; and this renders us liable, insensibly, to lose the love of God from our hearts! but the minister, as well as others, may know whether he is accepted of God or not. If he has a burning love to God—a love that warms his heart in his intervals of religious duties—a faith that enables him to mortify all the deeds of the body through the Spirit—and a constant relish and longing for secret prayer, with a habitual spiritual frame of mind—then may he indeed reckon himself dead unto the world and alive unto God. But though he speak with the tongues of men and of angels—and have a desire to do good, with some adequate sense of the worth of the souls—and having no higher assurance of his acceptance with God, he *may* be nothing but a sounding brass or a tinkling cymbal. How exceedingly important, then, is it, that ministers of the gospel examine themselves rigidly and frequently, lest, after they have preached to others, they themselves should be cast away!—*The Pulpit.*

For the Guide to Holiness.

### THE BLESSING REGAINED.

By neglecting to confess the blessing of “Perfect Love” the writer lost the witness, and for eight years wandered in a wilderness state. During this time his mind was often roused, and as often he earnestly sought it with tears and prayers. He frequently made it the theme of the pulpit or fireside discourse, and exhorted others to seek and expect it *now*, while as to his own case it seemed that *now* was not the time for him; but like his shadow as he walked from the declining sun, it was always a little before him. Often, when he has seen others filled with love, has he retired and wept over his own lack of personal holiness. At times his soul’s vision became dim, and that beautiful connection and consistency on this subject in God’s book was now seen but imperfectly through a mist that settled around his soul. The enemy told him the blessing could not be regained, at least for the present, and it was utterly useless to make the attempt. An awful apathy, (of which he now shudders while he thinks) came over him, and though he labored sincerely, desirous of seeing souls con-



by /  
verted and the cause of Christ advanced, on the subject of holiness his mind became more and more beclouded. In this state he attended the conference where one of our beloved Bishops presided, whose holy conversations and burning exhortations on the importance of holiness to the ministry, fully awakened him to feel the need of a *present* and *full* salvation. Subsequently he met with a brother minister who enjoyed the blessing, who urged the importance of claiming it as he was, and claiming it now. The enemy suggested, "You are not fit;" "All the fitness he requireth is to feel your need of him," was the answer; "But you must pray more, and live more devoted first." "Till my prayers or tears wipe out one sin? will not one act of faith do more than ten years of prayers and efforts without it?" "Your brethren and the world will lose all confidence in you, if you confess you are a backslider from holiness, and have been living and preaching years without it." "I'll humble self, confess all, and leave it with God," was the reply. "If you receive this blessing you will have to confess it, and if you confess it, you will have to endure the obloquy and opposition not only of the world but of many professing Christians;" and he fancied he could almost hear the half suppressed expression of reproach as he passed along: "There goes one of your holy ones,—one that says, 'Stand ~~back~~, I am holier than thou.'" "Can you bear this?" "And, furthermore, the stigma brought by many of its pretended friends, and all the foolish vagaries of the 'Perfectionists' and others will be heaped on you, for you will be placed in the same category with them; can you endure all this?" This was a hard question; at length, however, he could answer, "I can bear all things and endure all things for Christ's sake." "You will be called a fool, a fanatic," was suggested. "Let my name be cast out as evil," was the reply. "There are so many older ministers who make no such pretensions, and they will be disgusted at your forwardness and assumption." "The blessing is for me; God commands me to obtain it; let others do as they may, I must have it." "If the Lord should pour you out such a blessing that there would not be room to contain it, you might shout aloud or be affected as you have seen others." Now he knew that holiness did not consist in such manifestations, and was by no means inseparable from them, for God appeared to many in a "still small voice," yet the possibility of being affected thus came in direct collision with long settled prejudices, and it was not without a severe struggle he felt willing to receive it any way, and do any thing, or be any thing, if it were God's will. "If you should receive it you would lose it as ye did before." "It is my  
lon

duty to be holy *this* moment; I'll leave the next with God." Now he had reached a point when he saw he must claim it by faith in the utter disregard of feeling; he felt willing to receive it in any way, and with all its consequences, and despairing of helping himself, he determined, as he was, to cast himself on Christ. As he rose to declare this, (it was in a prayer meeting) the enemy whispered, "*Presumption, hypocrisy, falsehood.*" Then was most sweetly applied the language of the apostle John, "If we ask any thing according to his will ('This is his will even your sanctification') he heareth us; and if we know that he hear us, whatsoever we ask *we know that we have* the petitions we desired of him." "The auxiliary 'shall,' should be inserted," says the enemy, "you are not to look for an answer *now.*" "*We know that we HAVE,*" was reapplied. "Then it is mine, I claim it, he exclaimed." "But you have no sign the work is done, no evidence, no feeling," says the enemy.

"In hope believing against hope,  
Jesus, my Lord, my God, I claim,"

he replied, and scarcely had the words escaped, till a flood of light and glory filled his soul. Overpowered he sunk to the floor, and as soon as his full soul could find utterance, shouted aloud the praises of God. Now his peace flowed as a river, and a sweet consciousness of his entire acceptance descended like evening dew upon his soul. Thus was the blessing regained, and by "looking unto Jesus" retained unto this day. THETA.  
*North Ohio.*

## PRAYER OF HANNAH.

"And she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of Hosts, if thou wilt indeed look upon the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."—I Samuel 1: 10, 11.

DESCENDING with the sacred history, we have now reached nearly the three thousandth year of the world, and before us is the first recorded instance of a woman at prayer. But, though it be the first *recorded* instance, let it not be thought, that of the daughters of Eve, Hannah of Mount Ephraim was the first at a throne of grace. Eve herself, we hope, was often there, praying that the

evils, which she had been instrumental in pouring into the cup of her daughters, in all time to come, might be mitigated. Nor can we doubt, that she would inculcate this duty ; and of all privileges and comforts to woman, most important to her female descendants, during her protracted sojourn on earth. She, who had first plucked the fruit

Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe ;

would she not tell her daughters, and teach them to transmit it to future generations, into whose ears they might pour their sorrows ? whose aid they might implore, in sustaining the relations of life ? and whose support and consolation they might claim in the hour of their keenest anguish ?

And were the secret history of woman before us—of woman in the far-distant ages of the world—should we not find many examples—bright, beautiful, lovely—of those, who were devoted to prayer ? Many a mother, who has sought blessings upon her children ? Many a wife, who has prayed fervently for her husband ? And many a daughter, for her parents ?

It certainly is so now. There are more daughters than sons of Zion, in the Christian world ; and they spend more hours in prayer. Their supplications are more fervent ; their faith more confiding ; their love more pure and constant.

And has it not been essentially thus in all periods of the world ? Whenever light has dawned, the pious female has been up to see, and announce it. Whatever alleviations to human woe, moral or spiritual, have been possible, she has been out in the field in search for them. Into the web of human hope, she has woven promises, drawn from the divine word, and better prospects and happier anticipations gathered from her confidence in God, which have served to wipe away many a tear. "First at the cross, and last at the sepulchre," involves a principle of action, which has ever characterised pious females, to whatever age or country they have belonged. Nor can it be doubted, that when this world's drama shall close, it will be seen, that, if there have been some Jezebels, who have disgraced, there have been more Hannahs, Annas, Marys, and Dorcasés, who have honored and exalted their sex. It will be seen, and acknowledged, to the praise and honor of female piety, that it did much in making children, families, the church, and the world, what they should be. Many a child may trace its piety, under God, to the prayers and counsels of a good mother ; and communities and nations, in not a few instances, are indebted to some Hannah for the judge, the king, the prophet, the minister, who have ruled, taught, and served them in the Lord.

---

WE must beware of a proud rebellious heart, which chooses sin rather than submit to pardoning love.



A + B '47. gone



"Likewise also, he took the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

## SACRAMENTAL HYMN.

BY WM. B. TAPPAN.

"And he said unto him, Lord, thou knowest all things ; thou knowest that I love thee."—JOHN XXI : 17.

ONE speaks for all! when Peter thus  
Speaks for himself he speaks for us ;  
And we, who love the Savior's name,  
Love him with Peter's earnest flame.

Come, ye who such appeal can make,  
Who love him for his own dear sake ;  
Come! in His arms of grace recline  
And sup with Him on bread and wine.

A royal table! royal cheer!  
Haste, hungry, thirsty, fainting, here!  
Sweet Mercy o'er the feast folds wings,  
And with us sits the King of kings.

Emblem of Heaven's fruition this!  
And hark! a voice comes on our bliss,  
To each, to all — "*Say, lov'st thou me?*"  
Thou *knowest*, Lord, that we love thee!





Engraved by F. Marchetti

REV. WILBUR FISK, D.D.

LATE PRESIDENT OF THE AMERICAN BOARD OF CHRISTIANITY AND FOREIGN MISSIONS



